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SEP 5 '95

News

Slick products, famous people lure conventioners

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they once were. There are no napkin rings with "Jesus is Lord" on them, or doggie jackets saying "Jesus Loves You."

That doesn't mean that none of it isn't offensive to biblical sensibilities and good taste. Living Epistles, an Oregon clothing store uses a giant stucco-on-styrofoam statue of an agonized Christ doing a push up with a cross on his back to advertise Lord's Gym, one of many in their line of eye-catching T-shirts.

Another distributor, Broadman and Holman, displays a communion wafer and juice set for the disposable society. Called "Remembrance," it resembles a non-dairy creamer. Peel back the top tab and there's a wafer; peel back the

second tab and there's the grape juice. It's for large congregations who don't have time to distribute communion. At the bottom end, there are \$2 greeting cards and at the top end, \$75,000 bronze statues.

In between is a giant warehouse full of books and best-sellers, everything from Charles Colson's latest, *Gideon's Torch*, a fictional account which draws on his experience in politics and Watergate, to Eugene Peterson's popular new contemporary paraphrase of the Bible called *The Message*.

There were more luggage carriers in the Denver Convention Centre than at Denver International Airport, as retailers toted around boxes filled with sample merchandise.

Every day at almost every hour during the five-day gather-

ing, hundreds lined up at "personality booths" to meet and retrieve autographs from Christian writers like Calgarian Janette Oke, whose historical fiction has sold more than 13 million copies, and Red Deer writer Sigmund Brouwer, whose newest work of science-based fiction, *Double Helix*, is enjoying rapid success.

"A lot of my book buyers are older. They want Janette Oke," said Dorris Warren, a storekeeper from Tyler, Texas.

"But the young people are devouring *Double Helix*," says Warren, as she corners Brouwer for an autograph at the huge Word Publishing display near the centre of the action.

"I happened by here and thought, 'That just had to be him.' It really is a spell-binding book."

That's not to mention the Christian Gospel music industry, featuring the likes of Michael W. Smith, a Christian rocker who is seeing sizeable success in the mainstream market. Such top entertainers provided a range of music morning, noon and night for Christian convention-goers like Ruth Smith.

Big bucks

A few of the major suppliers, Zondervan and Nelson, spent \$1 million or more marketing their books and music products at the show. One evening, Zondervan and the International Bible Society took over Elich's Amusement Park to entertain 1,500 dealers and celebrate the success of the New International Version of the Bible and the revised version of the NIV

which is being marketed for a variety of customers in different niches, such as women and people in recovery.

On the same night, at the McNichols Arena, major music distributor Sparrow sponsored a World Vision fundraiser, "Hymns and Voices," featuring some of the best in the business.

But Calgarian Ruth Smith tended to overlook the glitter and personalities. "We're committed to being Canadian," said Smith though she didn't explain how she does that. Her bright 6,400-square-foot store in northeast Calgary features everything from a "Kid City Listening Centre" to a personal computer featuring the latest religious software for customers to test drive.

Bureaucracy and high fees slow down refugee reunions

...continued from page 1

camps are safe, others are not at all," she says. One of CCR's recommendations is that visa officers issue visas allowing families of refugees to travel to Canada on an urgent basis when they are clearly at risk.

The CCR report focuses on four barriers to reunification of refugee families:

- obstacles to landing of the refugee in Canada;
- delays in processing of landing applications overseas;
- problems in establishing family ties;
- narrow definition of family which excludes significant members of the refugee's family.

One of the main obstacles preventing refugees from com-

ing to Canada is money, says Worsfold. In addition to various government fees, refugees now have to pay the new \$1,000 landing fee (referred to by Worsfold and others as the "head tax").

Bumbling bureaucracy

Another obstacle is the need for refugees to have a passport. "In countries where there is no government, you can't get a passport," says Worsfold, who cites Somalia, Rwanda and Liberia as countries with no functioning government.

"Massive bureaucratic delays" by visa offices also slow down the immigration process, says Worsfold. Some Canadian embassies — such as the ones in New Delhi, India, and

Nairobi, Kenya — are especially slow-moving, she says.

To avoid delays in the overseas processing of refugees, CCR says that spouses and dependent children of refugees in Canada should be given a "derivative status" once they are identified as family members, and should be allowed to go directly to Canada. CCR suggests refugees should be given "the benefit of the doubt with respect to family relationship."

Use functional concepts

For refugees to sponsor relatives to come to Canada, they must prove a family connection. CCR recommends that the government change its narrow definition of family to something more culturally relevant in other parts of the world.

"In many parts of the world, if a brother or sister is dead, their children become your children," says Worsfold. She gives the example of Rwandans in Montreal who are trying to sponsor their nephews and nieces, for whom they feel responsible.

In the case of a marriage, the Canadian government generally asks for a marriage certificate, but in some countries these don't exist, says Worsfold. If refugees don't have the right documents, "this can hold up a reunification literally for years."

As an alternative, CCR suggests that connection by mar-

riage or biological relationship be replaced by "more functional, sociologically based concepts of intimate partnership and demonstrated emotional and financial interdependency." The report proposes that the family class be enlarged to include members of a refugee's household who can meet at least two of these three criteria:

- the sponsor and sponsoree are emotionally interdependent;
- they are economically interdependent;
- they have resided in a common household on an ongoing basis.

Axe the head tax

"We oppose the 'head tax,'" says Worsfold. CCR also asks the government to increase transfer payments to parts of Canada receiving the most refugees. "The vast majority go to the Toronto area and Montreal" as well as Vancouver, says Worsfold.

Rick DeGraaf is co-ordinator of Church Relations/Domestic Ministries for the Canadian arm of the Christian Reformed Church, which is involved with CCR. DeGraaf agrees that refugees separated from their families experience a lot of tension, and "there's nothing they can do with that worry." One problem is the lack of information from visa offices. "There's very little feedback... the family is in the dark."

DeGraaf also agrees that

financial obstacles can be a big problem. "I feel that applying fees to immigrants is one thing, but for refugees who have lost culture, home... to them, that debt burden is astronomical.... The landing fee should be absolutely dropped," states DeGraaf.

Although he agrees that the definition of family is different in other countries, DeGraaf criticizes CCR's new definition of family as "too broad." But he adds, "You've got to give consideration to orphan children."

CCR's idea of derivative status is a good thing, says DeGraaf. If a refugee's family is in danger, visa offices should "give them some initial clearance and get them out of there," he says. "We need to be compassionate and responsive if people's lives are in jeopardy."

Transfer payments to parts of Canada receiving the most refugees would be fair, says DeGraaf. For instance, Toronto schools, which do a lot of language training for new immigrants, should receive more financial help.

DeGraaf points out that many Christian Reformed churches have sponsored refugees into Canada. For instance, Ancaster (Ont.) CRC has sponsored 482 refugees; the Burlington (New Street) CRC has sponsored 116, and Langley (B.C.) CRC has sponsored 46.

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Waterworld drowns in violence

Marian Van Til

Waterworld

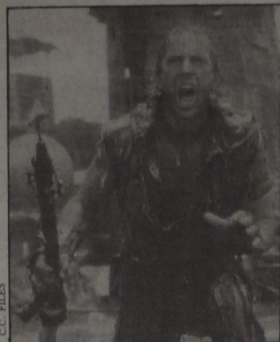
Rated PG

Stars Kevin Costner, Jeanne Tripplehorn, Tina Majorino, Dennis Hopper

Directed by Kevin Reynolds

A presumably human-made disaster on Earth of the future has caused the polar ice caps to melt; water covers the world. Most of the few remaining inhabitants form forced communities which cling to floating, makeshift islands. They dream about the rumored Dryland and wonder how to get there. A few others become pirates, scavenging what they can.

The really bad bad-guys — the Smokers, led by Dennis Hopper doing his psychopathic villain routine for the umpteenth time — harass anything that moves. One lone mutant known as the Mariner (Kevin Costner), human except for gills and webbed toes, is a rugged individualist *par excellence*. He, like the Smokers, has no use for any of the others. But he, at least (we just know), is a good guy underneath all his



Kevin Costner in *Waterworld*

grouchy, leave-me-alone, stay-in-your-place -woman nastiness.

Violence and more violence

There are confrontations between the Smokers and the island people, the Mariner and the island people, the Mariner and the Smokers, the Mariner and the woman who helps him escape the island, and the Mariner and the young non-biological daughter of the woman who helped him escape. Because the girl has a strange map tattooed on her back, which the Smokers believe will lead them to Dryland, she is a

hot commodity.

These confrontations involve varying degrees of violence, much of it assauntingly loud and visually spectacular — and disturbing to anyone with sensibilities beyond those of an ocean perch. The audience aimed at is obviously the kind of young guys who like "action adventure" (read: mindless violence and macho strutting) and their girlfriends, for whom Kevin Costner is expected to be the attraction.

In a final conflagration everybody but the Mariner, the woman and the girl, and one or two of their friends, gets blown to smithereens. The remaining humans find true happiness, i.e., a paradise-like Dryland (Hawaii plays the part). The Mariner has come to love the child and share tiny bits of himself with her, and a lot more of himself with her mother, but he has to be movin' on. He's not one of them and won't feel at home on dry land.

Blatant waste

This is not what one would call a nuanced story. The futuristic setting and the human destruction of Earth could have been used as the setting for a parable that had some meaning. But that opportunity is bypassed. Given the destructive capabilities of these characters, they didn't learn a thing from their ancestors who caused their

waterworld dilemma.

That future disaster is not the only one associated with this film. There has been much talk about the long (six-month), disastrous production of *Waterworld*. The amount spent to make it would go a long way toward alleviating some of our own world's current disasters: \$200 million, the most ever spent to make a film. (The average is \$60 million for a Hollywood movie.)

Then too, Kevin Costner is apparently not an easy man to work with, and director Kevin Reynolds eventually left the production. That allowed Costner, who was also a producer, to direct himself, a job he seems to relish. (Costner is his own favorite actor and director, Reynolds is reported to have said.)



Costner as the Mariner is adequate but not stellar. Jeanne Tripplehorn (the woman) seems to think a perpetual pout signifies deep thought. Tina Majorino as the girl does a generally good job for a rookie, but takes too many pout cues from Tripplehorn. The only impressive things about this film are the cinematography and the authentic, grimy look of *Waterworld* and its characters; and the uninhabited coast of Hawaii — a creation for which Costner, fortunately, can't take credit.

Not seeing this film will allow you five or six extra dollars to donate to a good cause, a category into which *Waterworld* doesn't belong.

Letterman welcomed to Grand Rapids with a 'Top 10' list

GRAND RAPIDS, Mich. (EP) — When late-night talk show king David Letterman moved his fictional "home office" from Sioux City, Iowa, to Grand Rapids, Mich., recently, the Christian firm Zondervan Publishing House was there to

greet him.

Zondervan joined nearly 100 other area companies in sending Letterman a 648-pound welcome package of products produced in the Grand Rapids area. Zondervan, which is the world's largest Bible publisher, contributed a copy of its *Quest Study Bible*. Other items in the package included a Bissell vacuum cleaner, Amway products and a pair of size 13 Hush Puppies.

Zondervan also sent various humor books, including former *Chicago Tribune* journalist-turned-minister Lee Strobel's book *What Jesus Would Say to....* Strobel's book includes a list of the "Top 10 Things Jesus Would Say to David Letterman." A few examples:

9. "Thanks for not leaving New York City. Contrary to popular opinion, God hasn't either."
8. "In hell, that woman breaks into your house every night."
6. "When I talk about King David, I'm not always referring to your ratings."
4. "No Dave, I won't fix it so you get free HBO."
3. "Let's face it: You owe God some credit for coming up with history's first Top Ten list."
1. "No, God isn't dead; He's just banned from the networks."

Choir spreads gospel through spirited singing



The Con Spirito Choir based in Wyoming, Ont., and conducted by John Kaldeway, has just returned from an 11-day concert tour of the Netherlands. Sixty of the 90 members of the Christian interdenominational choir went on the tour, along with accompanist Laurens Kaldeway, soprano soloist Benita Wolters, and organist Andre Knevel. The Brouwer Brothers trumpet duo joined the choir for its Aug. 22 Apeldoorn concert. Other venues included Dokkum, Middelburg, Holten, Surhuisterveen and Soest (a church service). John Kaldeway says his choir's aim is "spreading the gospel of Jesus Christ through...spirited and enthusiastic singing."

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Editorial

Preachers must bring judgment into this world

Should a sermon be therapeutic or prophetic? This question came to me after I heard a minister preach on two ingredients for a lasting marriage: forgiveness and "forever" (meaning, commitment). It was a strong sermon that showed how God wants people to enter marriage and to stay married. Unfortunately, the sermon was not appreciated by everyone. Some people who had gone through a painful divorce felt judged by the sermon.

This was not at all the intent of the pastor, who knows from counselling church members that it is sometimes impossible to stay in a marriage, especially when there is abuse. He was focusing on God's prescription for a good marriage (or for any other relationship). This is how God deals with us, he said: God offers forgiveness and a "forever" kind of faithfulness. Come to think of it, no one should feel

comfortable under such a sermon since we all fall short, also in the area of marital forgiveness and commitment.

For or against judgment?

I think there is an explanation in the Gospel of John for this kind of preaching. In John 12:47 Jesus says, "I came not to judge the world but to save it." But in John 9:39 he says, "For judgment I have come into this world." The two statements seem contradictory, but they're not.

In the first statement, Jesus explains that he does not want to condemn people. He demonstrates that very effectively when a woman caught in adultery is brought before him. He has no desire to convict her and send her to an inevitable death. He invites those who are without sin to throw the first stone. Since only he is without sin and does not want to throw stones, the woman escapes the death penalty. Like Jesus, we should not want to throw stones and judge other people.

But Jesus did come into the world for judgment, he says later. And by that he means that the Word he *speaks*, and *is* places people before a decision, a crisis. "Whoever believes in him is not condemned, but whoever does not believe stands condemned already," Jesus says in John 3:18. "This is the *verdict* [emphasis mine]: Light has come into the world," he adds in verse 19. Jesus came into the world to bring salvation, but in so doing he brings about awareness of what it means to continue to live in sin and eventually that will lead to judgment and death.

And so after refusing to condemn the woman caught in adultery and victimized by the self-righteous Pharisees (who forgot to bring in her equally adulterous male partner), Jesus says to her, "Go now and leave your life of sin." That's the word of judgment that places the woman before an important choice. She can now accept salvation or remain in her sin. We're not told about her choice, but it's hard to imagine that she refused this quiet invitation to life.

Pain is not always avoidable

Like Jesus, we, too, have to wield the two-edged sword of the Word of God. And as we do, we bring about a verdict as people respond to the message. That's what the pastor who preached on forgiveness and commitment was doing. He delivered the message of grace and truth from the pulpit, without condemning anyone. Yet some people were offended by the message. Why?

Because for them it was a hard message. And

that's understandable. There's a lot of pain in divorce and in a broken family. But pain is not the same as guilt. And the sermon is not the cause of the pain, either. Sometimes a preacher will preach on how having children is a blessing from the Lord. That's painful to hear for childless couples, but should they ask that the preacher stop preaching that message? And, perhaps, some people felt judged by the message. But then, everybody should feel judged. He or she who is without sin....

The question is, must sermons contain all kinds of qualifications and exceptions so that no one feels hurt? Or will we render the Word of God less powerful by making it more "therapeutic"?

Speaking the truth

There is a lot of pressure today to avoid speaking the truth so that no offence will be taken. The deputy mayor of Markham, Ont., was taken to task recently for observing that a lot of ethnic groups, particularly the Chinese, tend to settle in clusters in Markham because developers try to keep other groups out. She also observed that shops owned by these ethnic groups often have very few signs in English. Many Canadians born in Canada feel left out by this style of development, she said.

She was accused of racism for saying this. But where's the racism — in an ethno-centred kind of development or in saying that ethno-centered development is taking place? The deputy mayor's statements, at least as I heard them over the radio, were not judgmental, but they brought a word of judgment into the Markham community.

It's important that we keep on telling the truth in love. Jesus, who was full of grace and truth, did. And we should be his disciples in that. But just as darkness did not understand Jesus and was offended, so we should expect to cause offence by speaking a word filled with grace and truth.

It's our hope that ministers keep on witnessing to the light that came into the world by avoiding therapeutic sermons and by resorting to prophetic sermons instead. There will be moments in their ministry when they can offer therapeutic counsel, but the pulpit is not the place for that. When it comes to preaching, the following Dutch proverb applies: "'Soft' healers cause stinking wounds."

BW

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Letters/Politics

New World influences delete

Most mornings after my work-out on my NordicTrack, I take your paper and read while I pace to and fro for my "cooling off" period. I appreciate the wide variety of articles and the fair way most writers are allowed to present their viewpoints.

I was in public education and recognize the waning influence of that institu-

tion. My grandchildren *all* attend Christian schools. My hope for the profession rests there.

I have deep respect for the Dutch influence in our lives and almost hate to see the deleting effect of New World influences.

Wilfred Gesch, Sr.
Cedar Grove, Wisc.

Looking for passenger list

In the July 28, 1995, issue of *Christian Courier* you had an article on "Pier 21" in Halifax, written by Dennis Van-Staaluinen. I am very interested in the article as my father and his family (the Ebberts from Aalten) came from Rotterdam arriving in Halifax July 25, 1912, aboard the "Victoria" from the Allen Line. They travelled on to Edmonton.

I am most interested in obtaining a passenger list. Do you know how I would go about this?

Kathleen J. Molewyk
Grand Rapids, Mich.

Reply: We suggest you phone the Maritime Museum of the Atlantic in Halifax at (902) 424-7490.

50th Anniversary
Rearview Mirror

In the July 16, 1976 issue of *Calvinist Contact* we came across this front-page article (abbreviated).

Dick Farenhorst goes home to his Father

Mr. Dick Farenhorst, who was editor and general manager of *Calvinist Contact* since 1953, died at his home on July 5.

God chose cancer, and with it a great deal of suffering, to end his life. Throughout his sickness, indeed during his entire life, he reflected his love for his Lord and he shared this comfort with the readers of *Calvinist Contact* every week.

Mr. Farenhorst would not want it that he or his work be glorified but that God's Name be praised for he never sought self-glorification but only praise for his Maker and the Ruler of his life.

Funeral services were held July 9 at the Immanuel Christian Reformed Church in Hamilton, Ont., where he worshipped faithfully for many years and where he served as an elder. The service was conducted by Rev. B. Nederlof. Dr. Louis Praamsma, a close family friend and a member of the editorial council of this paper, delivered a eulogy on behalf of the thousands of *Calvinist Contact* readers.

Part of his speech follows.

What we feared for a long time finally happened: Mr. Dirk Farenhorst has been taken away from us and we, the readers of his many editorials in *Calvinist Contact*, mourn for the loss of a good Christian leader, a trusted counselor, a wise man with a God-fearing heart.



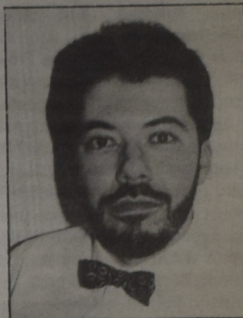
The atomic bomb meets the 'just war' theory

POLITICS

David Koyzis

Last month was the 50th anniversary of the only use of nuclear weapons in warfare. On Aug. 3, 1945, the American warplane *Enola Gay* dropped a uranium bomb on the Japanese city of Hiroshima, and three days later detonated a plutonium bomb over Nagasaki.

Earlier this year, to commemorate these events, the Smithsonian Institution in Washington, D.C., assembled a controversial exhibit that angered American veterans' groups. The original exhibit was to include grisly photographs of the destruction wreaked by these weapons, including their agonizing effects on survivors. Opponents of the exhibit argued that it unduly cast the United States in a negative light and made Japan look like a victim of American "aggression." This argument eventually won the day and the Smithsonian toned down the exhibit.



Ongoing controversy

But the controversy didn't go away. Since then the media have been filled with discussions of President Harry Truman's decision to use the atomic bomb. Was it justifiable or not? Was the bombing necessary to win the war against Japan, or would Japan have surrendered anyway? The latter question cannot, of course, be answered definitively, though, periodically, evidence is "uncovered" that might push the historical judgment in one direction or the other.

The question of justifiability can be addressed from more than one angle, including what has come to be called the "just war" tradition. The mainstream of the Catholic and Reformation Christian traditions has long taught that warfare, like other state actions, is subject to certain rules of justice. For Christians all is definitely *not* fair in love and in war.

According to traditional just war criteria, it is not enough that the war be fought for a just cause, though this is certainly one of the criteria. The Allied desire to repulse Japanese aggression was surely a just cause.

Method is significant

But the issue of means is significant too. To fight a just war means to fight a limited war. In particular, the just war tradition prescribes that civilians and noncombatants may not be made the targets of military action, although they are often, tragically, the unintended casualties of such conflict. In the early years of the war, President Franklin Roosevelt was reluctant to sanction missions that would target women and children.

But by the middle of 1945, with an inexperienced Truman in the White House and with Americans desperate to put an end to the long war, the U.S. decided to use a recently developed weapon of unprecedented destructive potential.

There is some evidence that Truman may have thought the atomic bomb would be used against the Japanese military and not against civilian populations. Yet once the bombs were dropped, it soon became clear to all that they had, in fact, incinerated hundreds of thousands of noncombatants, including women and children.

Keep consciences honed

This quickly opened a debate on the rightness of the use of such weapons. Mercifully, their sheer destructiveness has for all practical purposes made them unusable. Over the last half century considerable efforts have been made, first, to limit the arms race and, more recently, to actually dismantle the world's nuclear arsenals.

It is perhaps a good sign that the just war tradition was a topic of general discussion in North America during Operation Desert Storm. We should also be thankful that people's consciences are still disturbed by Truman's original decision, however understandable it may have been at the time.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont.

Church

Tiny Brazilian church of 'river people' takes on timber magnate over squatters' rights

'Rich vs. poor' battle could set precedent

Elisabeth Farrell

WASHINGTON (NNI) — A tiny, partially constructed church building some 2,500 miles northwest of Rio de Janeiro is embroiled in a land-rights court battle that could have widespread ramifications for the entire nation of Brazil, according to church workers.

Timber buyer and land owner Seiky Furia Isamu has filed suit against the international mission agency Youth With a Mission (YWAM), charging that the Church of Estacao, which the ministry helped establish, was built illegally on land he now owns. Isamu claims that the church should be demolished, and YWAM should pay him damages for using the property.

YWAM maintains that the local people have lived and fished in the area for more than 60 years and have "community squatters' rights," including the right to build a church there.

"This is a test case for the overall future of the region, said Ken Turehl, director of YWAM Labrea. YWAM has worked in communities in the Amazon Basin, including Estacao, for the past five years.

There are about nine million "river people" who live in isolation along the banks of the Amazon and its tributaries. The community of Estacao, in the municipality of Labrea, is at the

western end of the Transamazon Highway on the banks of the Purus River, one of the longest tributaries of the Amazon River.

The case involves 80 people — the entire population of Estacao — whose families have occupied land in Estacao for more than 60 years. "They fear that after the church, Mr. Seiky Isamu will try to remove them as well from the occupied area," said YWAM attorney Euzebio Rodrigues Cardoso.

David and Goliath

Prior to filing suit against the church, Isamu tried to prevent residents from fishing in a lake behind his land. The courts ruled in favor of the residents.

Isamu initiated his legal action against YWAM on March 31, requesting demolition of the Church of Estacao, which was under construction. In April, the court issued an order declaring that the church building belonged to Isamu.

Local Christians and missionaries resisted attempts to demolish the church. At one point, a group of river people turned out in force to physically stop a demolition team sent to destroy the building.

YWAM filed a petition with the Magistrates Council of the State of Amazonas, which in June awarded YWAM a delay of demolition until the case is

resolved.

Labrea, where the case is being heard, is one of 65 municipal seats in Amazonas State, and the judge is in town only 20 weeks of the year. It is likely that the judge presiding over the case will next visit Labrea in October.

Beyond implications for the local Christians' ability to worship in a church building, YWAM workers said the case will also set precedent for the social and economic structure of the Amazon region.

"The court case has touched on the system of injustice that has perpetuated the disparity between the rich and the poor," said Turehl. "This is a test case because no river people communities have successfully or-

ganized [and] received legal financial support to going community squatters' rights."

In certain instances, individual squatters' rights have been granted to river people in cases against landowners, but those rights allowed the person to own only the land under his house. Community squatters' rights would allow for ownership of a small area of land surrounding all houses and would allow the local people to deal directly with the municipal government for a school, health facility, church and other institutions, Turehl said.

Other churches in the Amazon Basin have supported the Church of Estacao's stand and have helped to provide legal counsel.

Lawyers for YWAM estimate that legal fees to gain community squatters' rights in Estacao could be as high as \$30,000 US over a two-year period. Attorney Cardoso, a member of Manaus Center Presbyterian Church, is providing pro-bono assistance, and his church is covering some of the phone, postage and fax costs.

YWAM's Labrea base is involved in church planting, community-based health care programs, dental care, training rural health care workers, literacy and rural schools.

As the court battle continues, the church building remains unfinished. "Meanwhile, they have been worshipping in the new schoolhouse," said Turehl. "The church is doing fine and continuing worshipping the Lord."

'Mission is one' says Reformed Church synod

GRAND RAPIDS, Mich. (REC) — The distinction between world and domestic mission should end, said the 1995 synod of the Reformed Church in America (RCA). Local churches should be seen as mission outposts. While actual merger is not being discussed in ecumenical circles, co-operative ventures and mutual recognition have replaced it, the synod members concluded.

These ideas were not immediately acted on, but delegates did reflect that new directions for the RCA were surfacing. The RCA's new general secretary, Wes Granberg-Michaelson, said the RCA has to ask how to communicate in the culture of the unchurched. The church must extend beyond itself. "The division between what we've thought of as overseas mission and what happens in our neighborhoods must end," Granberg-Michaelson said.

Netherlands Council says Serbs have false doctrine

GRAND RAPIDS, Mich. (REC) — The Netherlands Council of Churches has charged that a root cause of the war between Serbia and Bosnia is the idea of a "Greater Serbia." This nationalistic idea is supported by the Serbian Orthodox Church. The council is urging the World Council of Churches (WCC) to declare this to be a false doctrine.

The WCC called on its members earlier to persuade the warring parties to continue the ceasefire. However, the Netherlands Council believes this did not go far enough. They think the WCC must give a clearer signal about the error of the Serbian church. "If ecumenical organizations do not dare to mention the cause of the conflict and the role of the church, nobody will be helped. Moreover, these organizations will then lose the moral authority to tackle other churches in the world which preach nationalism," the council said in its letter to the WCC.



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Church

Your job is not your calling

Before the Reformation the word "calling" or "vocation" was reserved for monks, priests or nuns. However, the Reformers said that all Christians have a calling or vocation, and that we fulfill that high calling by serving God in our ordinary work.

This teaching on vocation meant a whole new approach to ordinary life. Human work acquired a new dignity. Economical self-improvement got the sanction of the church. Working was good and getting ahead was a noble pursuit of one's calling. From this high regard for work also stems the charge that Calvinism is the mother of capitalism.

It is unfair, of course, to even suggest that Calvinism was imbued with the spirit of capitalism. But the liberating effect of the Calvinistic view of "secular" work made its own contribution to the new world that dawned after the Middle Ages.

'Something went wrong'

However, something went wrong. When I grew up in the afterglow of the Kuyperian reformation, Calvinists tended to identify vocation and work. And that led to trouble. "Calling" means: to be what God wants us to be, to walk as he wants us to walk, to live a life worthy of the Name we bear.

You may do that growing apples and I do it pastoring a church, but essentially it makes no difference in what work we fulfill our calling. But once we believe that one's job is one's calling, practically nobody can change jobs. Once a farmer always a farmer, if it's your calling. This kind of theory can sanctify all sorts of underpaid work, keep laborers in line and women in the kitchen. It also implies that we fulfil our calling when we do a good day's work.

When job and calling are one and the same thing, the given social situation is accepted as an expression of God's will. The boss's calling is to be boss and the hired hand and the maid must be content with their lot.

There seems to be one text in the Bible, however, where job and calling are the same thing. At least, people have quoted 1 Cor. 7:20 (and 24) to prove that point. Paul says: "Let each man abide in that calling in which he was called" (KJV and ASV). Here, indeed, the word "calling" (Grk: *klesis*) is used for "position" or "station in life."

What St. Paul meant

But it is a bad shift to say that this station in life is a person's calling. Paul wasn't saying that. He said that nobody needed to run away from the situation in which he or she was in when that person became a Christian. Being slave or hired servant is no obstacle to your calling.

Later translations give the meaning of Paul's words more clearly: "Each one should remain in the situation which he was in when God called him" (NIV). "Let each of you remain in the condition in which you were called" (NRSV).

Paul wasn't saying that the situation or condition is God's calling, but we can fulfill our calling in any life situation. You are not created to bake donuts or pound nails. Your work is the *avenue* through which you fulfill your calling, but your work is not your calling.

Andrew Kuyvenhoven's station in life is now retired Christian Reformed pastor. He lives in Grand Rapids, Mich.

Andrew Kuyvenhoven

CHAPTER

&

VERSE



Persecution intensifies in northern India

DELHI, India (EP) — Open persecution of Christians is on the rise in northern India, according to Lance Thollander, director of Christian Aid Mission's India division. India is a secular state that grants freedom of religion, but there has been strong pressure from Hindu militants against proselytization.

Thollander said that he recently received several reports from Christians of hostile action being taken against them. "They [the reports] are especially noteworthy since

India proclaims itself to be the world's largest democracy," he stated.

Reports of churches being burned to the ground and Christians being arrested are frequent, the ministry said. Thomas Mathews, a church leader in India, reported that three of the group's churches in Orissa state were burned. One of the churches was rebuilt, only to be burned down again.

A large Christian meeting, sponsored by the Kashmir Evangelical Fellowship, was to be held in Badapada, Orissa,

late last March. But authorities dispersed the crowd with clubs and arrested 25 leaders and speakers. Those who were arrested were released April 4.

Christians have been attacked in the "generally more friendly south," the mission said. A church of the Shiloh Evangelistic Mission burned to the ground near Madras last January. The leader of the ministry attributes the fire to "Hindu Zealots." The church cannot rebuild on the site because of zoning laws.

Jimmy Carter makes appeal for Belgian Baptists

BRUSSELS, Belgium (EP) — Former U.S. President Jimmy Carter has written to the Belgian Minister of Justice, Melchior Wathelet, to complain about the country's religious discrimination against Baptists and other Protestants.

Carter, who is an active Baptist, wrote to Wathelet, because of a conflict between Baptists and the government. According to the Baptist Union of Belgium, the Federation of Evan-

gelical Churches in Belgium (FECB) requested last December that their organization be officially recognized by the government as a church. Wathelet refused FECB's request, saying that they would have to operate through the United Protestant Church (UPC), which has already been recognized.

"For reasons which do not

concern the state, this [operating through UPC] is not possible for us," Samuel Verhaeghe, general secretary of the Baptist Union of Belgium told Ecumenical News International. "Belgium must be the only country in Western Europe which still defines Baptists as cults. We want to change that for all evangelicals and not just for Baptists."

Kitchener CRC to dedicate new building

KITCHENER, Ont. — After "shopping for a bigger site" since the 1980s, the 770-member First Christian Reformed Church of Kitchener, Ont., found a 5 1/2 acre site last year on which it has erected a \$1.4 million building. The new church on Bleams Road near Westmount Road will be dedicated on Sept. 15.

The church will hold 850 people, has 12 classrooms, three nurseries and a large gymnasium with a stage.

First CRC of Kitchener is the "mother" church of several other Christian Reformed congregations in southwestern Ontario, including those in Drayton, Guelph, Stratford, Cambridge and Waterloo.

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Feature

Dietrich Bonhoeffer: 'Who was he?'



Dietrich Bonhoeffer

Alan Doerksen

Although it has been 50 years since the death of German Lutheran theologian Dietrich Bonhoeffer, he continues to have an effect on modern theology. During his life, Bonhoeffer was looked up to as a clear-headed theologian who was not afraid to stand up to the Nazi government of Hitler's Germany. Since his death, Bonhoeffer's books have continued to inspire Christians around the world with their practical approach to the Christian life.

Why have Bonhoeffer's writings remained relevant to the modern church? One reason is that he embraced ecumenism and did not feel tied to his Lutheran roots. In books such as *The Cost of Discipleship*, he addressed the church in general, rather than a single denomination.

In the 1990s, the move toward cooperation between Christian denominations seems to be growing. Bonhoeffer became involved in this movement in the 1930s. Ecumenism "was in the air at the time," and the war created a need for a united Protestant front against Hitler, suggests John Stephenson, a professor at Concordia Lutheran Theological Seminary in St. Catharines, Ont.

Another reason for Bonhoeffer's relevance today is the way he lived out his faith: he took great risks in the face of the Nazi regime and held unflinchingly to his beliefs, eventually dying for them.

The way Bonhoeffer lived has greatly affected the way his writings have been interpreted. For instance, *Discipleship* (published in 1937) is now called *The Cost of Discipleship*, and is interpreted in light of his time in prison, although it was written beforehand, says Stephenson. In Bonhoeffer's later prison writings "he was thinking aloud," and his mental balance was much affected by the prison environment.

Robert Hogg, also a professor at Concordia, says Bonhoeffer is "probably better known for his plot against Hitler than

his writings.... Clearly, he was putting his life on the line for his faith." The risk of his life for his faith is "rare and to be treasured," says Hogg. His favorite Bonhoeffer writings are *Letters and Papers from Prison* and the poem "Who Am I?"

This poem, one of several he wrote in prison, reflects the intensity of Bonhoeffer's prison experience as well as his strong faith:

Who Am I?

*Who am I? They often tell me
I would step from my cell's
confinement calmly, cheerfully,
firmly,
like a squire from his country house.*

*Who am I? They often tell me
I would talk to my warders
freely and friendly and clearly,
as though it were mine to command.*

*Who am I? They also tell me
I would bear the days of misfortune
equally, smilingly, proudly,
like one accustomed to win.*

*Am I then really all that which other
men tell of?
Or am I only what I know of myself,
restless and longing and sick, like a
bird in a cage,
struggling for breath, as though
hands were compressing my throat,
yearning for colors, for flowers, for
the voices of birds,
thirsting for words of kindness, for
neighborliness,
trembling with anger at despoticisms,
and petty humiliation,
tossing in expectation of great
events,
powerlessly trembling for friends at
an infinite distance,
weary and empty at praying, at
thinking, at making,
faint and ready to say farewell to it
all?*

*Who am I? This or the other?
Am I one person today, and
tomorrow another?
Am I both at once? A hypocrite
before others,
and before myself a contemptibly
woebegone weakling?
Or is something within me still like a
beaten army,
fleeing in disorder from victory
already achieved?*

*Who am I? They mock me, these
lonely questions of mine.
Whoever I am, thou knowest, O
God, I am thine.*

(June 1944, *Prayers from Prison*)

A family history of defending beliefs

Early in his career, Bonhoeffer was involved with the renewal of the Lutheran church and wrote philosophical books. But the onset of World War II led him to take a more revolutionary stance as a Christian leader.

"Lutheran theology has never had a theology of revolution," says Stephenson. But during World War II, Bonhoeffer's attitude was: "It would be a sin to kill Hitler, but it would be a sin to allow him to continue." Thus, Bonhoeffer became involved in a plot to kill Hitler.

In recent years, Bonhoeffer has been "conscripted into the ranks of the liberation theologians, where he doesn't belong," says Stephenson. Instead, he was a "conservative" who wanted to restore the monarchy to Germany. "I think you have to look at him in the context of the time," Stephenson explains.

Bonhoeffer lived in dangerous times in his native Germany. He was born in 1906 into a family whose ancestors had been theologians, professors and lawyers. His grandfather had been a chaplain to the Emperor but had been asked to resign when he disagreed with his master's political views. His great-grandfather, Carl von Hase, a well-known church historian in 19th century Germany, was imprisoned for his subversive views in 1825 (*The Cost of Discipleship*, p. 12). Later on, Bonhoeffer himself would be imprisoned by the Nazis because of his beliefs and his defiance of their regime.

As a young man, Bonhoeffer studied theology at Tubingen and Berlin universities and became a lecturer in systematic theology at Berlin University in 1930. From early in the 1930s, Bonhoeffer denounced Hitler and the Nazis and saw their work as "a brutal attempt to make history without God and to found it on the strength of man alone," (*The Cost of Discipleship*, page 14).

In 1933, Bonhoeffer left Germany for London, where he pastored two congregations. This was the time when he became well-known in the Christian ecumenical movement.

Two years later, Bonhoeffer returned to Germany to direct what was by then an illegal church training college. He was already recognized as a leader within the Confessing Church of Germany, which opposed the rule of Hitler's government. The college remained open until the Gestapo closed it down in 1940.

About this time, Bonhoeffer's brother-in-law, Hans von Dohnanyi, who was the personal assistant to the minister of justice, became involved with a plot to overthrow Hitler. (*The Martyred Christian*, pp. xvi-xvii). He shared his plan with Bonhoeffer, and Bonhoeffer agreed to be an accessory to it.

In the words of Joan Winmill Brown, who edited Bonhoeffer's *The Martyred Christian*, "Bonhoeffer was horrified at the thought of murder, but he knew he could not stand by to witness the annihilation of so many people."

Sharing the trials of his people

In June 1939, Bonhoeffer was no longer able to speak in public in Germany and accepted an invitation to spend some time in America, where he planned to continue studying ethics. While there, his friends encouraged him to stay on, but he insisted on returning to Germany, despite possible danger.

In a letter to an American friend, Reinhold Niebuhr — who was himself a prominent theologian — Bonhoeffer gave his reasons for his decision:

"I have had the time to think and to pray about my situation and that of my nation and to have God's will for me clarified. I have come to the conclusion that I have made a mistake in coming to America. I must live through this difficult period of our national history with the Christian people of Germany. I shall have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people...." (*No Rusty Swords*, p. 18).

This decision would cost him his life.

Back in Germany, Bonhoeffer provided strong spiritual leadership for the Resistance movement. His brother-in-law arranged for him to get a job in Munich with the intelligence bureau. Working with the Resistance, Bonhoeffer travelled to Switzerland and other countries, and sent information about the Resistance to London.

In April 1943, Bonhoeffer was arrested by the Gestapo and taken to Tegel Prison, where he was tortured and interrogated. But during that time, he never



Bonhoeffer plays piano at a Christmas gathering in 1940

gave away the names of friends or family involved in the Resistance. He spent weeks in solitary confinement, but got help from guards who smuggled letters in and out of prison for him. (*The Martyred Christian*, pp. xvi-xviii.)

Many of the letters and poems Bonhoeffer wrote have now been published in *Prayers from Prison*, *Letters and Papers from Prison*, and *The Martyred Christian*. These also contain his reflections on such topics as Christians and "pagans," and the powers of good, suffering, and freedom.

The notes Bonhoeffer made on ethics shortly before his imprisonment were collected by his close friend Eberhard Bethge and published in 1945 as *Ethics*. John Stephenson, who teaches theological ethics, regards this book as Bonhoeffer's best.

Among Bonhoeffer's published writings, *The Cost of Discipleship* is one of the best-known. It focuses on the Sermon on the Mount, and the concepts of grace and discipleship.

One key chapter contrasts "cheap" and "costly" grace.

"Cheap grace is the preaching of for-

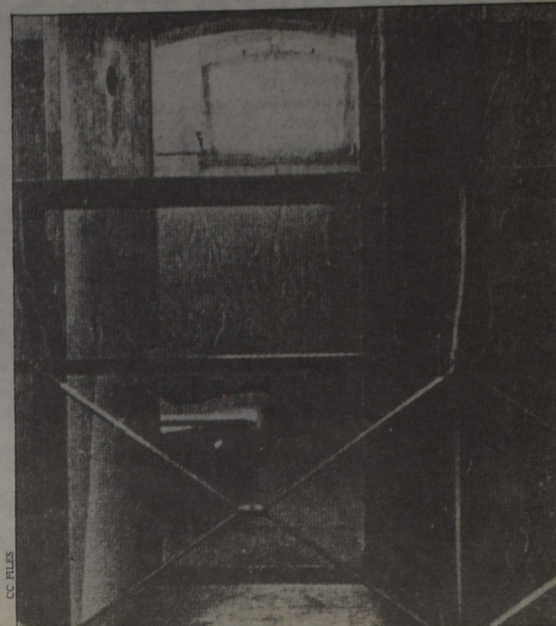
givenness without requiring repentance, baptism without church discipline, Communion without confession," writes Bonhoeffer. "Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate."

In contrast, costly grace is "the treasure hidden in the field; for the sake of which a man will gladly go and sell all that he has.... Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock. Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner" (*The Cost of Discipleship*, pp. 47-48).

For Bonhoeffer, his beliefs and how he lived his life led him to pay a great cost. Bonhoeffer spent two years in various prisons. Then in April 1945 he was sentenced to death by hanging. Shortly before his execution, he con-

ducted a service for his fellow prisoners and gave this message to Payne Best, an English soldier who was present: "This is the end. For me, the beginning of life" (*Letters and Papers from Prison*, p. 12).

Bonhoeffer was 39 years old when he died. There was no funeral and no grave site. But his steadfastness and uncompromising faith have inspired Christians since then to be willing to pay "the cost of discipleship."



One of Bonhoeffer's prison cells.

A story of faith and courage

Bert Witvoet

The Hidden Family Upstairs: a True War Story.

by Syrt Wolters. Victoria: Springboard Publishing House, 1995, softcover, 136 pp., \$14. (tax included). Order from: Springboard Publishing, P.O. Box 24018-4440, West Saanich Rd., Victoria, B.C., V8Z 3E9; Tel.: (604) 479-0575.

The Hidden Family Upstairs tells the story of how author Syrt Wolters and his first wife, Gien, hid a Jewish family of four in their house in the Netherlands during the Second World War. Hiding four adults in a home designed to meet the needs of one family of five required a lot of ingenuity, patience and courage on the part of all.

Wolters recounts how a nosy and suspicious neighbor was put off the scent by asking the Jewish family to stay behind a false wall for an hour while the neighbor was allowed to inspect the new wallpaper in the upstairs bedrooms. The ruse convinced the neighbor that the Wolterses could not be hiding a family in the house.

There were several such crisis points that the Wolterses had to find a solution



The Wolters family in 1948 (with Syrt in front, centre).

for. And with the help of God, they did, with the result that the Jewish family survived the war and was able to re-establish itself in the Netherlands.

Heart-warming, too, is the story of a blond young German who attended two religious youth conventions in Holland and who at the second convention and at the risk of his life apologized for his defence of Hitler at an earlier convention. Politics and faith intertwine here in a moving way.

Faith and life meet

In fact, faith and life are intertwined throughout the book. The reader gets several helpful samples of an ethic that is shaped by biblical ideas. When the war years brought hardship in business, and barbers like Syrt Wolters had a hard time staffing their shops, Wolters, nevertheless, loaned one of his two helpers to a Roman Catholic competitor who was entirely without help. When the man showed surprise at this generous offer,

Wolters simply reminded him of the lesson told by Jesus, when he said, "If you have two coats, and your neighbor has none, you should give him one of yours."

But this is not just a personal story. One of the major contributions the book makes is to provide the reader with clear insights into the nature of National Socialism and the political developments in Europe before and during the war. Wolters understands the international tensions that led to the rise of a dictatorship in Germany and the eventual Nazi occupation of much of Europe. High school students studying the Second World War will benefit greatly from reading *The Hidden Family Upstairs*.

The story takes the reader from the pre-war years right through to the liberation of Holland. It's a quick read, hard to put down once you pick it up. It's unfortunate, however, that the author did not submit his manuscript to a professional editor before having it published. The book contains grammatical errors and idiomatic problems, as well as suffering from repetition. Perhaps this can be solved before a second edition is ordered.

The book deserves wide distribution and could well be used as a high school text, especially in Christian schools.

Feature

On living against the grain: A visit with the Sojourners

Agnes Kramer-Hamstra

Larger than life, Thomas Jefferson's statue towers under the rotunda of his shrine-like memorial beside the Potomac River in Washington, D.C. His words, engraved in foot-high letters on marble, tell us that people are individuals and that each one has an inherent right to "life, liberty and the pursuit of happiness."

Within 10 km of the Jefferson Memorial, in the centre of the capital of the world's most nuclear-powerful nation, a tiny pocket of Christians wakes each morning to another day of living against the grain. The neighborhood of Columbia Heights, where the Sojourners community has intentionally planted itself, is one giant cross.

24-hour locks

The house we are staying in is locked day and night. The monolithic church at the corner of 14th St. N.W. and Fairmont is also a fortress, pretending that its religion has nothing to do with the neighborhood in which it finds itself.

Linda Franklin, our African-American host, points out of her front-room window to a group forming at the street corner: "Avoid walking towards any kind of grouping like that — there are drug deals being made there," she warns. "Always be aware of who is ahead and behind you as you walk down the street. You'd develop that alertness as a sixth sense once you've lived here for awhile."

This neighborhood is predominantly black, but Hispanics are moving in to the rental properties, and a few whites are beginning to gentrify the area. The Sojourners explain that is fragmented, each group suspicious of the other, each small unit thinking it has nothing in common with its neighbor.

Living against the grain

The Sojourners community has been a presence here for 20 years, daring to live out the vision of a family, a people joined not by bloodties, but as children of their God through Jesus their brother. Roman Catholics with Mennonites, Christian Reformed with Bap-



Host Linda Franklin (centre top) and intern Seth Elliot, to her left, put the Kramers to work at the Sojourners neighborhood centre.

tist, they have given up the comfort of the familiar.

For starters, it means they have consciously put away the comfort of being with people who share the same cultural background. For those who work at the community's two projects (the magazine and the neighborhood centre) it means letting go the comfort of a fixed income and a pension plan.

A spacious place

The Sojourners neighborhood centre is a refuge from the streets. Here children can build relationships with each other in safety. Here seniors can come for supplementary food. Mornings are quiet: a van full of food donated by local grocery stores pulls up to unload; adults come to apply for food assistance.

Interns Seth Elliot and Cheri Herrbott work on children's and assistance programs with permanent community members Linda Franklin and Barb Tamialis. Barb talks about ways to get the children to read more, ways to get parents to read with their children.

On this particular Friday the house is full of the aroma of ribs and collard greens being prepared by a group of African-American mothers: they will

sell the meals Saturday to raise funds to send 50 neighborhood kids to Florida's Disney World.

By 3:30 p.m. each school day the house is humming with between 30 to 40 children. Some stay until 5:30 p.m., some until 8:30, depending on which programs they are a part of. Some are learning how to run their own micro-businesses. Each child belongs to one of five clubs: astronomy, computers, Spider's Web (poetry writing), karate, board games. Each one receives tutoring, and each student's progress at school is closely monitored through his or her report cards.

Freedom school

Washington D.C., as part of its budget-cutting, has closed summer school for most students. This summer, the neighborhood centre will be the site of a "freedom-school." Fifty children will attend, from 9:30 to 3:30 each day. Linda Franklin and Seth Elliot will receive training to run the school at the late Alex Haley's farm, recently purchased by the black community's "Crusade for Children." Each day after breakfast, the students will spend the morning developing their academic skills. In the

afternoon, they will concentrate on creative skills: they will prepare a musical for the school's closing program of the school.

The content of their studies will be based on African-American culture and history, on the lives and faith of those who broke down barriers, and in whose footsteps the children will be encouraged to follow.

Linda, co-ordinator of the children's program, tells of some of the frustrations of her work. She explains that the "hand-out" solution was a 1970s way of confronting poverty. But it has in many ways fostered dependency, she believes. She envisions a neighborhood centre whose programs wean her people away from that dependency. She envisions African-Americans as the initiators, leaders and mentors of the neighborhood centre, owning and running it themselves.

Gossip with a twist

Tammy Krause was hired by Sojourners to help organize the neighborhood. Tammy's work includes, in her own words, "sitting around with the neighbors and having a good gossip. You don't know how valuable

that is. I find out that X has put together a band and accept an invitation to go hear them. (They're not half bad!) I also know that the young people have nowhere to go Saturday nights. And that X's band would be great for a concert and dance. So I start working on a connection."

She continues: "I get in touch with the different factions in this neighborhood, all suspicious of one another. In doing so, I find out that they *do* have something in common: they all hate the violence that is perpetuated by the presence of the crack house (across from the neighborhood centre). The steady stream of traffic caused by drug dealing and prostitution has brought with it a high level of tension, adding to the violence. And so I worked with the neighbors, the landlord, the police. Together, we managed to close that house down."

This treasure in clay pots

There is a pervasive sense of fragility in this community. Perhaps it is the cost of practising The Way against great odds — the spectre of raising children in an atmosphere of fear caused half of the Sojourners community to leave for safer neighborhoods in 1990. Fragile, perhaps from the wear and tear of breaking the hard ground of distrust and fear on the outside, while at the same time seeking ways to live together in forgiveness and reconciliation.

In the shadow of the nation's capital, the Sojourner community is a witness, as its members wake to each day, of the crucified Christ around them and living in them. And the community gives witness to the mystery of the resurrection exactly where the radical weakness of God's passionate love can be most clearly discerned, among broken glass and broken lives.

Agnes Kramer-Hamstra, and her family visited the Sojourners community earlier this year. She lives in London, Ont.

Feature

Biblical Christians confront Washington, media

The following story by the editor of Sojourners magazine describes the rationale behind the unprecedented May 23 meeting of 100 biblically committed Christian leaders with U.S. congressional leaders (and later, the President). The second item below contains excerpts from the "cry for renewal" which these Christians voiced to the political leaders and to the media.

Jim Wallis

When the Christian Coalition released its "Contract With the American Family" on May 18, Alex Chadwick of NPR (National Public Radio) asked the executive director of the Christian Coalition, Ralph Reed, what his organization hoped to accomplish over the next five to 10 years.

Reed replied: "What we aspire to be is to be a permanent fixture on the American political landscape for people of faith, just as the Chamber of Commerce is for business, or the AFL-CIO is for union workers, or the Veterans of Foreign Wars are for veterans."

Reed then defined what he meant by "people of faith" as "those with devout faith, those who have sought to elevate a sense of civility and a sense of values in our society, those who attend church or synagogue and who testify to a religious commitment."

That's a pretty big group. Ralph Reed says he desires to give us all a "voice in government."

The problem is that most people who fall into Mr. Reed's definition of "people of faith" don't want to be politically represented by the Religious Right and the Christian Coalition.

A false impression of Christians

Out of that concern, a network representing alternative voices to the Religious Right began to form several months ago. More than 100 Christian leaders from a diversity of traditions joined in a call titled "The Cry For Renewal" that sends a clear message to the nation's media and political leaders: let other voices be heard.

Five days later, on May 23, a delegation representing that broad group gathered in Washington, D.C., to meet with the press and the political leadership of both the

Democratic and Republican parties. The group was led by evangelical Christian leaders in order to correct the media-created public impression of a monolithic right-wing evangelical juggernaut. There was a wonderful and complementary unity in our voices and our message was very clear.

Mennonite Ron Sider, who has probably done more to promote evangelical social concern than anyone else, was there. So was Tony Campolo, the popular evangelist who believes people are converted to Jesus Christ in order to make a difference in this world, and not just to prepare for the next one. Many others were there, representing diverse traditions: Baptist, Pentecostal, Reformed, Catholic, inter-denominational inner-city ministries.

Our meetings with both Republican and Democratic leaders were much more substantive than we expected.

Christian Coalition didn't show

We were disappointed, however, that Ralph Reed of the Christian Coalition was the only person who turned down our invitation for a meeting. Our group sincerely wants a more civil dialogue between Christians on these matters.

Since May 23, however, Christian Coalition leaders are now being much more careful to say who they speak for and who they don't. And they are being challenged heavily on their silence on issues of justice for the poor and their lack of black involvement and representation, after such a strong witness from black and white clergy who spent the whole day defending those whom Jesus called "the least of these" from political assaults.

Three goals

We wanted to accomplish three things. First, we hoped to raise a clear, public, and visible

alternative voice to the Religious Right. That finally happened.

Second, we wanted to speak to the possibility and necessity of a new kind of politics — a community-based, values-centred, and solution-oriented approach that goes beyond the old categories of liberal and

conservative.

Finally, we wanted to try to bring together a new network of spiritual and social concern across the life of the churches. We succeeded in doing that with the widest coalition that people have seen for some time.

The alternative to the Religious Right is not the

Religious Left. We need something deeper — a politics more prophetic than partisan and more spiritual than ideological.

Jim Wallis is founding editor of Sojourners magazine.

'The Cry For Renewal' (excerpts)

Our times cry out for renewed political vision. And vision depends upon spiritual values.... The crisis we face is a spiritual crisis and must be responded to by solutions that address the "spirit" of the times that often lies beneath our political and economic problems.

The old political language and solutions of Right and Left, liberal and conservative are almost completely dysfunctional now, and helpless to lead us into a different future....

Christian faith must not become another casualty of the culture wars. Indeed, religious communities should be the ones calling for a cease-fire. The ideological polarization of the churches will not contribute to the spiritual discernment of politics the country most needs. Inflamed rhetoric and name-calling is no substitute for real and prayerful dialogue between different constituencies with legitimate concerns....

We are evangelical voices who seek a biblical approach to politics, not an ideological agenda. We are Catholic voices who assert our own church's social teachings as a vital alternative to both the Left and the Right. We are Orthodox voices who have long stressed the role of spirituality in nurturing culture. We are African-American, Latino, Asian, and Native American church voices whose commitment to personal faith and social justice leads us to visions of transformation beyond both political parties. We are voices from all the Protestant churches who feel represented neither by old religious liberalism nor new-right fundamentalism.

Together, we proclaim an evangelical, biblical, orthodox and catholic faith that must address a nation in crisis. We believe that our impoverished political process needs the moral direction and energy that spiritual and religious values can contribute to the public debate.

Separation of church and state rightly prevents the official establishment of any religion, but does not and must not prohibit the positive influence of religious communities on the nation's moral and political climate.

Not whether, but how

The question is not whether religious faith should make a political contribution, but how. If religious values are to influence the public square, as we believe they should, they ought to make our political discourse more honest, moral, civil and spiritually sensitive, especially to those without the voice and power to be fairly represented....

We are deeply concerned about the subversion of prophetic religion when wealth and power are extolled rather than held accountable, and when the gospel message is turned upside down to bring more comfort to those on the top of society than to those at the bottom....

Both conservative and liberal religion have too often become culturally captive forces that merely cheer on the ideological camps with which they are now identified. But religion as a political cheerleader is inevitably false as religion.... Neither right-wing religious nationalism nor left-wing religious lobbying will serve us at this critical historical juncture.

We have a faith that invites us to conversion. We must revive the lapsed virtues of personal responsibility and character, and repent for our social sins of racism, sexism and poverty.

We love a Creator who calls for justice and stewardship. We must begin to judge our economic and environmental habits and policies by their impact on the next generation, rather than just our own.

We are compelled to a lifestyle of service and compassion. We must seek healing from the materialism which has made us less caring and more selfish creatures, isolated us from one another, enshrined the power of money over our political processes, wounded our natural world, and poisoned the hearts of our children — rich and poor alike....

We call the Christian community to carefully consider each social and political issue, diligently apply the values of faith, and be willing to break out of traditional political categories.

By seeking the biblical virtues of justice and righteousness, the Christian community could help a cynical public find new political ground....


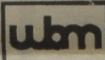
Sojourners is an ecumenical Christian membership organization, founded in 1971, and based in Washington, D.C. Sojourners produces materials, including Sojourners magazine.

Classifieds

Classified Rates	Births	Anniversaries	Obituaries	Obituaries
(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries . \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	 <p>MOSTERT (nee LOUWS): Henry and Nancy rejoice with the arrival of JESSICA KATHLEEN born Aug. 5, 1995. Sister to Cheryl and Bryan. Fourteenth grandchild of John and Mary Louws of Talbotville, Ont., and seventh for Dick and Ena Mostert of Hamilton, Ont. Address: 172 Guildwood Dr., Hamilton, ON L9C 6S5</p>	<p>Amhem Selkirk 1945 September 11 1995 With joy and thankfulness to the Lord, we are happy to announce the 50th wedding anniversary of our parents and grandparents PETER and ANTONIA SLOOTWEG (nee VERMEULEN) We pray that the Lord will continue to bless your lives together. With love from: Gerard & Ann Slootweg — Mount Hope, Ont. Pamela & Ken, Peter & Kristine, Kimberly & Jeff, Jaret Jackie & Ken Martin — Orillia, Ont. Home address: R.R. #1, Selkirk, ON N0A 1P0</p>	<p>Psalm 46 On Aug. 9, 1995, it pleased the Lord to take unto Himself our dearly loved mother, grandmother, and great-grandmother JOHANNA BERENDINA OOSTERINK (nee TOONK) in her 90th year. Predeceased by her loving husband Jan Oosterink (1987). Mother of: Grace & Jim Haas — Woodstock, Ont. Bill & Joan Oosterink — Thamesford, Ont. Debbie & Bill Hesselink — Woodstock, Ont. Dear Oma to nine grandchildren and 15 great-grandchildren. We will miss Mom and Oma a lot, but take comfort in knowing that she is safe with Jesus in her eternal home. The funeral service took place on Saturday, Aug. 12, 1995, at Emmanuel Ref. Church, Woodstock, Ont. Correspondence address: Debbie and Bill Hesselink, R.R. #3, Woodstock, ON N4S 7V7</p>	<p>On Aug. 9, 1995, CATHERINE KUIPER and on Aug. 12, 1995, HENRY ZANTINGH SR. were called home by their heavenly Father, with whom they now dwell. Both will be remembered by the members of the Smithville, Ont., 60+ Club.</p>
	<p>Anniversaries</p> <p>1950 August 31 1995 Thankful to our merciful God we MARTIN and ADA GELEYNSE (nee POWWELS) together with our children and (great-)grandchildren, hope to celebrate our 45th wedding anniversary. On Sept. 10, this is to be followed, D.V., by the 45th anniversary of ordination to the ministry of the Word. We invite our friends to an open house in the Griffith Auditorium, Woodland Towers, 639 West Gore St., Stratford, Ont., on Sept. 9, 1995, from 2-4 p.m.</p>	<p>Obituaries</p> <p>HEILTJE (HELEN) DYKSTRA (nee WAGENAAR) passed away at the Peel Memorial Hospital, Brampton, Ont., on Friday, Aug. 18, 1995, in her 86th year. Beloved wife of Gerke (Gerard) Dykstra of Brampton. Dear mother of: Bill & Ada Dykstra — Barrie, Ont. Don & Theresa Dykstra — Barrie, Ont. Ralph & Hilda Dykstra — Barrie, Ont. Andrew & Margaret Dykstra — Midhurst, Ont. Corrie & Andrew Van Dyke — Richmond Hill, Ont. Loving grandmother of 20 grandchildren and seven great-grandchildren. Also survived by sisters Anna Groen, Aaltje Vander Weij and Jantje Wiersma, all of the Netherlands. Predeceased by brother Anne Wagenaar and sister Sjoukje Bakker, both of the Netherlands. Correspondence address: Gerard Dykstra, Apt. #H105, Holland Chr. Homes, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2</p>	<p>Rijswijk Hamilton the Neth. Ont. May 20, 1923 - Aug. 14, 1995 "Let the peace of Christ rule in your hearts... and be thankful" (Col. 3:15). Ready to meet his Savior, the Lord suddenly called home JOHANNES STEPHANUS PAUL STRUIK on Monday, Aug. 14, 1995, in his 73rd year. Dearly loved husband of Annie H. Struik-Strating for 43 years. Loved Dad and Opa of: Rick & Alice Struik — Edmonton Kevin, Karen, Michelle Henriette & Ron MacVicar — Hamilton Daniel Joanne & John Holtrop — Mount Hope Evan, Christine Pauline & Jake VanderWal — Hamilton Sarah, Olivia John & Eileen Struik — Edmonton Jared-Paul, Rianne A private interment took place on Thursday afternoon, Aug. 17, 1995, at Chapel Hill Memorial Gardens, Hamilton, Ont. A memorial service was held at Emmanuel Chr. Ref. Church, Hamilton, Ont., in the evening with Rev. H.R. De Bolster and Rev. J. Zantingh officiating. Text: 2 Cor. 4:16-18. Correspondence address: Mrs. Annie Struik, 103-1415 Upper Wellington St., Hamilton, ON L9A 5E8</p>	<p>Church News</p> <p>Christian Reformed Church</p> <p>Congregation disbands: — The Hanover, Ont., CRC, after 10 years of worship, has celebrated its last worship service. The Lord's Supper was also celebrated on that memorable day, Aug. 20, 1995. All necessary correspondence should from now on be sent to the Palmerston CRC, Box 688, Palmerston, ON N0G 2P0.</p>
	<p>1955 July 23 1995 It is with joy and thanksgiving that we celebrate the 40th anniversary of our parents and grandparents GERARD and NELL RINGNALDA (nee VERSEVELDT) as well as 40 years in parish and hospital ministry and retirement this October. Congratulations and best wishes, Dad and Mom, Opa and Oma! With love from your children and grandchildren: Jackie & Evert VanWoudenberg — Toronto Gerrit, Mariel, Nathan Gerda & Jim Rooks — Ancaster Linnelle, Laura, Sarah, Elia Helen & Ed VanBeilen — Ancaster Brenden, Aaron Wilma & Rick Guetter — Port Perry Jordan, Eric Arie & Lisa Ringnalda — Willowdale To celebrate these two events, an open house will be held on Saturday, Sept. 16, 1995, from 2-5 p.m., in the Willowdale Chr. Ref. Church at 70 Hilda Avenue, Willowdale, Ont. Best wishes only. Home address: 294 Bay St., Orillia, ON L3V 3X3</p>	<p>On Wednesday morning, July 26, 1995, after much pain and suffering, the Lord suddenly took home FRED HELLINGA in his 60th year. Loving husband of Sally (Wybenga) Hellinga. Dear son-in-law of Pietje Wybenga. Brother-in-law of: John & Julie Wybenga George & Betty Wybenga Henry & Suzanne Wybenga Ed & Ettie Wybenga</p>	<p>Look for Calendar of Events on page 15...</p>	<p>Teachers</p> <p>LANGLEY, B.C. Special Education Teacher 60-70% position Langley Christian Middle & High School 21789-50th Avenue Langley, BC V3A 3T2 Phone: (604) 533-0839 Fax: (604) 533-7276 The candidate must be qualified for working with students in grades 6-10. This position may expand to full-time by 1996-97. Direct inquiries to: Peter Van Huizen, Principal.</p>
				<p>Job Opportunities</p> <p>HORTICULTURAL SUPERVISOR Nursery wholesaler producing container grown evergreens, vines, perennials, and flowering shrubs has an opening for a supervisor. We are an aggressive, expanding nursery looking for person(s) who are energetic, self motivated, willing to learn and have some experience in agriculture/horticulture. Duties include shipping, nursery production, propagation, etc. Please send detailed resume to: Willowbrook Nurseries Inc. Att: John Langendoen 1000 Balfour St. Fenwick, ON L0S 1C0</p>

Please take advantage of our monthly Business Directory. For a low cost of \$25 you can advertise your business.

Classifieds

Bed & Breakfast	Miscellaneous	Miscellaneous	Events	Events
<p>Bed & Breakfast available during Sept. 19-23 for the international plowing match in Ayr, Ont. This is a fundraising event for Cambridge Chr. School and for Laurentian Hills Chr. School of Kitchener. Cost is \$40 double, \$30 single. For more info. or reservations call Joan — C.C.S. (519) 448-1585 or Sandi — Laurentian Hills (519) 744-8040.</p> <p>BB & B - ORILLIA Your hosts: Henk & Eva Kruyf When in the Huron area, come and stay with us for a night or two. We offer clean rooms, Dutch hospitality and a good home-cooked breakfast. We also specialize in serving guests requiring transportation. For reservations or information, call or write: Best Bed & Breakfast 261 Nottawasaga Street Orillia, ON L3V 3K5 Phone: (705) 326-4274</p> <p>For Rent Attention McMaster students: For rent: 3-bedroom furnished apartment suitable for 3 females. Good security, close to bus, 15 min. from campus, reasonable rent. Must be Christian, non-smoker, clean, careful. Call (905) 525-8268. Have references ready regarding cleanliness and carefulness: even from mother will do.</p> <p>Personal 54-year-old active 5 foot 6, brown haired, green eyed, full-figured female looking for soulmate. Enjoys music, cycling, walking, theatre and family values. Call Barbara at (905) 774-6147</p> <p>39-year-old female, 5 foot, blond hair, blue eyes, who enjoys sports, candlelight dinners, theatre and music, seeking gentleman who has the same interests. Call Jane at (905) 774-8691</p>	<div>  <p>Step into our anniversary issue</p> <p><i>Christian Courier</i> is planning a 50th anniversary issue for October 6 this year, and you're invited to its pages. Could you share some memorable occasions connected with CC? Did our magazine play an important role in your or your family's life? Did something funny happen in connection with CC? We welcome all contributions for inclusion in the October 6 issue. If you can make your story rhyme, so much the better. Maximum length: 500 words. The deadline for submissions is September 20, 1995. Be a blast; link us with your past!</p> </div> <div> <p>Psalter Hymnals falling apart?</p> <p>Don't buy replacements, recycle them. We can rebind almost any book for a fraction of the cost of new, and the rebound books will last much longer than the original binding. Why not send us one of your church's hymnals or bibles and we will rebind it at no charge, just to show you how good your old books can look. Send your sample request on church letterhead with the item for binding.</p> <p>Limit one sample per church. Normal price for quantities of five or more is \$5.65. We rebind and restore all types of books, including personal and family bibles.</p> <div>  <p>Wallaceburg Bookbinding 1-800-214-BIND 95 Arnold Street Wallaceburg, ON N8A 3P3</p> </div> </div>	<div> <p>“FRYSK TRIO KOAR”</p> <p>Combined choirs from the Frisian villages of Gauw, Nijland and Oudega can be heard in concert in the following places:</p> <p>Sept. 10: CRC, Williamsburg, Ont., with the Osgoode Township Male Choir, at 7:30 p.m. Info.: (613) 826-1143. Sept. 12: Holland Chr. Homes, Brampton, Ont., at 7:30 p.m. Sept. 14: Jarvis Community Centre, Jarvis, Ont., at 7:30 p.m. Info.: (519) 587-2617. Sept. 16: CRC, Ancaster, Ont., (on Hwy. 53), at 7:30 p.m. Advance tickets: John Vanderlaan (905) 648-6585/3170. Sept. 17: Bethel CRC, Listowel, Ont. (participation in the evening worship service).</p> </div> <div> <p>BRAIN INJURIES ARE PREVENTABLE GET A HEAD START—WEAR A HELMET</p> <p>For more information on preventing brain injuries, call the Ontario Brain Injury Association at 1-800-263-5405.</p> <p>Ontario Brain Injury Association JUNE IS NATIONAL BRAIN INJURY AWARENESS MONTH</p> </div>	<p>Job Opportunities</p>	<p>Job applications are invited for the full-time position of</p> <p>ANNUAL FUND COORDINATOR</p> <p>Consideration will be given to applicants who have a Bachelor's Degree and experience in fundraising, marketing or sales.</p> <p>Applicants should be in agreement with the Reformed Christian basis of the College.</p> <p>Direct inquiries and applications to:</p> <p>The Human Resources Director Redeemer College 777 Hwy. 53 East Ancaster, ON L9K 1J4. Phone: (905) 648-2139 ext. 230 Fax: (905) 648-2134.</p> <p>Deadline: until filled.</p> <p>777 Hwy. 53, E., Ancaster, ON, L9K 1J4, (905) 648-2131</p>
	<p>Miscellaneous</p> <p>Now available: THE GREATEST STORY EVER by Frank De Vries A 90-minute audiotape of a musical journey through the Bible. Order from: Sentosa Publishing, 7914 Swanson View Dr. Pender Island, BC V0N 2M0 Cost: \$12.00 plus \$1.50 for shipping and handling. Prepaid orders only.</p>	<div> <p>Christian Courier invites readers and supporters to join us at a reception in thanks to God for our 50 years of Reformed Christian journalism</p> <p>Saturday, Oct. 7, 1995, 8 p.m.</p> <p>Crossroads Christian Communications Centre atrium QEW at 403, Burlington, Ont.</p> <p>We promise you good fellowship, good food, good music, and a short, interesting program. We need to know if you plan to accept our invitation. Please RSVP by no later than Friday, September 29: (905) 682-8311; or write us at 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p> </div>	<p>REDEEMER COLLEGE</p>	

Classifieds

Personal	Events	Events	Events	Events
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Born-again Christian, professional businessman, long term member of CRC family, never married, non-smoker, with biblical family values (attractive brown skin, Canadian, 37), **seeking female friend with similar beliefs and values** to spend quality time with (some Dutch knowledge is preferred as I'm planning to travel to Holland in 1996), under age 34. Please write to: **Tony, 7030 Copenhagen Rd., Unit #57, Mississauga, ON L5N 2P3; Tel. (905) 812-1238.** (Please pass this information on.)

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*The Guelph Christian Reformed Churches
 and Immanuel Christian Fellowship*

invite

*University and College students with their families
 to worship and fellowship on*

September 10, 1995, at 10 a.m. —

First Christian Reformed, 287 Water St.,
followed by a jointly sponsored barbecue at 12 noon.
and

September 17, 1995, 4 p.m., worship —

New Life Christian Reformed, 75 Norfolk St.

All are welcome.

*Immanuel Christian Fellowship (a student fellowship group)
 welcomes new and returning University and College
 students to join us on Wednesday evenings at First CRC
 for food and fellowship.*

For more information contact:

Rev. Ed Den Haan, Campus Minister (519) 824-4120, ext. 2392

Immanuel Christian Fellowship leaders:

Linda Hammers (519) 821-4975

Connie Bodini (519) 767-0732

Welcome to Guelph, lets get acquainted.

Attention Students:

HURON CAMPUS MINISTRY

"The Church in the Woods"

The Waterloo CRC

warmly invites all new Waterloo-area students, their
 parents and friends to a

SPECIAL STUDENT WELCOME SERVICE

Sunday, Sept. 10, 1995, at 10:30 a.m.

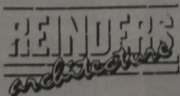
After the service information about Huron Campus
 Ministry will be presented and an excellent luncheon provided.

The HCM Fellowship begins **Sept. 10, 1995**, in
 McKirdy Hall, St. Paul's College at **4:30 p.m.**

Please contact Chaplain Graham E. Morbey
 (519) 886-1474 for further information and assistance.

The Waterloo Christian Reformed Church is located at 209
 Bearinger Rd., off Albert St.

Miscellaneous



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**Have you been subscribing to CC for
 years? If so, tell us!**

We're looking for you if you think you might be CC's longest
continuous subscriber. Have you been reading CC for 30 years?
 40? more? Jot us a line (or fax it) and let us know by September 20,
 1995. When we've determined who has subscribed the longest, we'll
 briefly profile that person/couple for our special 50th anniversary
 issue, October 6, 1995.

25th Anniversary

With joy and thanksgiving

Rev. Markus J. (Max) Lise

will be celebrating 25 years as an ordained minister of the Word
 and Sacraments in the Christian Reformed Church.

Two Sunday worship services will commemorate this occasion.
 The first is scheduled for **Sept. 24** at 0930 hrs. in the chapel of
 the **Whitby Mental Health Centre.** The second, for 10 a.m., on
Oct. 1, at Rehoboth CRC, Bowmanville, Ont.

Everyone is invited to attend either of these services or
 communicate your regrets or best wishes which will be read
 during the worship services. For information, contact
Tim and Ellen Walton, 5647 Main St., Box 144, Orono,
ON L0B 1M0; Phone (905) 983-1099.

Miscellaneous

Grace Christian Reformed Church
Chatham, Ontario

We are one of three Christian Reformed churches located in
 a city of 41,000 in southwestern Ontario, Canada.

Our congregation of 530 is a blend of people of
 all ages. **We need a pastor with strong preaching and
 leadership skills.**

For a church profile, please contact:

William Grin, Chairperson


P.O. Box 337

Chatham, ON N7M 5K4

Phone: (519) 352-9555; Fax: (519) 352-0537

Classifieds

Miscellaneous	Miscellaneous	Events	Events	Events
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 **The Living Word**
Sermons for reading services.
Contact:
R. Vander Ploeg Secr./Treas.
 210 Clarke St. N.
 Woodstock, ON N4S 7M7
 Phone: (519) 539-2117

The Bible and Islam
 by Rev. Bassam Madany
 (\$5.95 Canada/\$4.95 U.S.)
 How to relate the gospel
 relevantly to the Muslim
 heart and mind.
 Also available — essays on
 Understanding the
 Middle East (\$1.50).
 Write:
The Back to God Hour
 P.O. Box 5070
 Burlington, ON
 L7R 3Y8

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 ad in C.C.**



1945

**18th Fall Fair
 Camp Shalom**



1995

Thank you, Canada!

Special Events
 Cake Decorating Contest
 Lego Contest
 Booth Decorating Contest
 Giant Auction
 Dress-a-Doll Contest
 Children's Coloring Contest

**Commemorating the
 50th Anniversary of the
 Liberation of the
 Netherlands**

Feature Attractions
 Thank You, Canada Museum
 Peace Bridge Ceremony
 Dutch Street Organ

Annual Favorites
 Famous Fall Fair Foods
 Tearoom
 Country Bake Shop
 Produce & Plants
 Games Galore
 Bike-a-thon
 Used Treasures & Books

*A special invitation is extended to all
 War Veterans and their families.*
Saturday, September 16, 1995
10:00 a.m. - 4:00 p.m.
Admission: Free will offering of canned goods for the local food bank
R.R. 4, Cambridge, ON N1R 5S5: Phone (519) 623-4860

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Sept. 10-17 "Fryske Trio Koor," a choir from Gauw, Nyland and Oudega, the Neth., in concert. **Sept. 10:** 7:30 p.m., CRC, **Williamsburg, Ont.**; **Sept. 12:** 7:30 p.m., Holland Chr. Homes, **Brampton, Ont.**; **Sept. 14:** 7:30 p.m., Jarvis Community Centre, **Jarvis, Ont.**; **Sept. 16:** 7:30 p.m., CRC, **Ancaster, Ont.**; **Sept. 17:** evening service, Bethel CRC, **Listowel, Ont.** Info.: (905) 648-6585/3170.

Sept. 19-24 Ligonier Ministries of Canada presents "Upon This Rock," in **Charlottetown, PEI**, **Sydney, N.S.**, and **Moncton, N.B.**, with Rev. Eric Alexander (Glasgow, Scotland). Call 1-800-563-3529 to register.

Sept. 22-23 Training sessions led by Beth Swagman for the "Abuse Response Team of Classis Toronto" and for congregational committees. **Friday:** 7-10 p.m.; **Saturday:** 9 a.m.-1 p.m., at Second CRC, **Brampton, Ont.**

Sept. 23 "Second Annual Lynell Pierce Concert," 2:30 - 4 p.m., First CRC, **Guelph, Ont.** A special event for Friendship students and families with small children. Sponsored by Guelph & Region Friendship Clubs. Freewill offering.

Sept. 23 CCBF regional dinner meeting, Plainsman Restaurant, **Waterdown, Ont.** Speaker: the Hon. Cam Jackson, MPP, on "Consensus for Common Sense." Info.: (905) 522-8602/648-3503.

Sept. 23 First annual Redeemer College "Fall Fest" featuring the alumni choir, art show and sale, golf tournament, tours and demonstrations, membership and alumni annual meetings, and more. Info.: (905) 648-2131.

Sept. 29 Retirement celebration for Pastor Peter Brouwer, 8 p.m., First CRC of **New Westminster, B.C.**

Oct. 1-14 CSS's Harry Houtman in **Alberta**.

Oct. 14 CPJ conferences: "Alternatives, Voices of Hope in a Climate of Despair" in **Edmonton, Alta.**, and "Mapping Ontario's Political Future" in **Toronto, Ont.** Info.: 1-800-667-8046.

Oct. 21 CLAC's fall conference, 9:30 a.m. - 3 p.m., at the CLAC head office, 5920 Atlantic Dr., **Mississauga, Ont.** Morning: "How do we negotiate Christianly," a simulated collective bargaining session. Afternoon: special guest speaker Dr. Albert Wolters. Visitors welcome. Info.: (905) 670-7383.

Oct. 21 Diaconal Ministries-sponsored special day of training/encouragement for deacons and caregivers at John Knox Chr. School, **Brampton, Ont.** Theme: "Deacons: The Link." Over 30 workshops to choose from, including two all-day sessions on aging and stewardship. Everyone welcome!

Nov. 3 "Christian Festival Concert" by the OCMA choirs and brass, directed by Leendert Kooij at 8 p.m., Roy Thomson Hall, **Toronto, Ont.** Participating are Andre Knevel and Dirk Out (organ and piano), Maja Roodveldt (soprano), the concert band "Euphonia," and the "Kooij Sisters." Tickets and info.: (416) 636-9779.

Attention:
 merchants, organizations,
 individuals

Advertise in CC's 50th Anniversary Issue

This year CC is celebrating five decades of Reformed Christian journalism in Canada. To mark this occasion, we are preparing an expanded special 50th anniversary issue for **October 6**.

This issue will be distributed to our regular subscribers as well as to many of CC's friends across the country. In addition, it will be made available, for the cost of postage and handling, to anyone who requests a copy.

All companies, organizations, schools, churches and individuals wishing to place congratulatory advertisements in this issue are asked to submit their ads to Stan de Jong. The deadline is **September 22**.

Option 1:
 Send us a business card or a business card-sized ad, 3" x 2", and tell us what message you'd like to send.
Cost: \$75, plus GST.

Option 2:
 For larger ads, just send us the format and the message. Ads should be 2, 4, 6, 8 or 10 inches wide. Cost: Our regular price of **\$14 per column inch, plus GST.**

We're excited about our 50th anniversary issue. Please help us to make it a success by sending us your congratulatory messages!

News/Poetry

Dutch Canadians spearhead Liberation memorial project in Ottawa

Alan Doerksen

OTTAWA — In an effort to help future generations remember the importance of the Dutch liberation, a committee of Dutch Canadians is raising \$2 million to build a Netherlands Liberation Memorial Theatre in Ottawa.

Spearheading the Dutch National Liberation Commemorative Committee are Hans Vander Stoep, executive director of the Canadian Christian Business Federation, and Marten Mol, president of Crossroads Communications (which produces Christian television programs such as "100 Huntley Street").

The new 250-seat theatre will be part of the Canadian War Museum in Ottawa. The theatre will feature a vast library of film footage from the war years which will be shown regularly, along with other exhibits. At the end of each film presentation the names of Canadian soldiers who died in the liberation effort will be flashed electronically on the theatre walls.

There will also be a large database on CD ROM detailing the involvement of Canadian forces in the liberation of the Netherlands. This will be available to school computers across Canada via satellite. Construction of the theatre will start in the spring of 1997.

Vander Stoep, who is directing the \$2 million fundraising campaign, was among those freed in the Netherlands 50 years ago. "I was six years old when we were liberated," he recalls. In the town near Rotterdam where his family lived, the Nazis had occupied the local



Hans Vander Stoep

school and kindergarten. But one day, says Vander Stoep, "we could see planes dropping food in the fields... You don't forget those images."

Now, as he sees television reports about refugee camps in the former Yugoslavia, Vander Stoep says that at the end of the Second World War, he and his compatriots must have looked like those starving modern-day refugees.

"Look at us now — how soon it all fades into the past," Vander Stoep comments. "There is a great danger that we might forget the absolute devastation war brings."

The most important thing about the theatre project is its educational focus, says Vander Stoep. "Those who don't know history are bound to repeat it." Canadians have "a certain amount of ignorance" about their country's role in international peacekeeping, he says. "Canada is one of the most important peace-keeping nations."

In his committee work, which started in June, Vander Stoep has been focusing on getting the Dutch Canadian community across the country involved with the project. He is also helping establish provincial committees and is doing some fundraising work in the Netherlands. It is "a bit of an effort to get people to take some ownership of this," says Vander Stoep. "So far, the feedback has been very encouraging," he adds.

One difficulty with the project is contacting Dutch Canadians, many of whom have quickly assimilated into Canadian society. However, "in the Reformed community, they're easy to identify," says Vander Stoep. He is helping to co-or-

dinate events like a war memorial program in Strathroy, Ont., on Sept. 17, from which the proceeds will go to the theatre project.

Vander Stoep is excited about the CD ROM aspect of the project, which will allow schools across Canada to access the exhibit and view its images on computer.

Marten Mol, co-chair of the committee, was born during the war years in the Netherlands. His family has strong memories of the war and the liberation. But when he and his wife and children recently visited the Netherlands, Mol was surprised when his children told him, "Dad, we were never taught about this" — not even in Christian schools whose students were mostly of Dutch descent.

Mol sees the theatre project as an important way to educate Canadians about the liberation. "Short-term and long-term education is key," he says. In Ottawa and Bayfield, Ont., windmills are being constructed in memory of the liberation, but Mol's response is: "Why another windmill?"

Mol sees the windmills as being one-time gifts, whereas the theatre is a long-term project. He hopes that Canadian schools will arrange day-trips to the new theatre and access its exhibits by computer.

Mol agrees that response to the project has been "very positive." People he has spoken with say it is "something very meaningful."

Besides Vander Stoep and Mol, the Dutch National Liberation Commemorative Commit-

tee includes members from Canada's Reformed community, Roman Catholics and non-Christians. J.H.W. Fietelaars, the Netherlands' ambassador to Canada, is also involved with the project.

Thinkbit

"Wisdom tells me I am nothing. Love tells me I am everything. Between the two my life flows."

Said by Nisargadatta Maharaj

Time to go to Bosnia

I

*Vacation in Yugoslavia
a handwritten advertisement
in an old 1988 Atlantic Monthly*

*descriptions to tempt any reader
invitations to sip sweet inky coffee
tramp through wildflower fields
drive on a stunning coast road to Zagreb
where storks roost on tall chimneys*

*sleep cheap in a snug crisp-sheeted room
or pay double for the cushiony comfort
of Damask sofas and Persian carpets*

*dine on a mountain of prawns
with a delicious local wine*

*all this for a song
Europe the way it used to be
the perfume, the tastes, the comforts
the smiles, the romance of Zagreb
Sarajevo and Dubrovnik.
it said*

II

*now your wildflower fields
are bloodied with mutilated bodies
exchanged for burial in grey clay mounds
beneath the plum orchards*

*romance and smiles have been
traded for war-licensed rape*

*consciences blunted by a hate
so intense you feed it to your children
at mealtimes and when you walk by the way*

*even though the bread is scarce
and the pathway terrifying
you do not turn away
from fanning the flame of ethnic cleansing
on one side
and retaliating on the other*

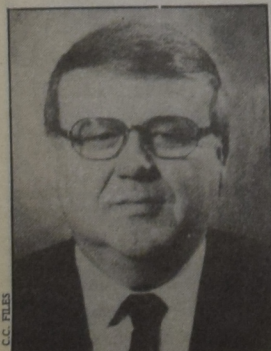
*we can not stop your hate
with our intervention
but neither can we watch
any longer the anguish and atrocities
you inflict so cruelly to reach your goals*

*when you forget that life is sacred
the rest of the world has to come
with bread, soap, bandages
and enough clout to stand between
life and the power of death*

*to make a new morning
so children can sleep in their beds peacefully
so fathers can now plow their fields fearlessly
so mothers can care for their families
and be protected from violations*

*if I lived there now
I'd want someone to come.*

Linda Siebenga
Blackfalds, Alta.



Marten Mol